Evangelical Christendom

"Unum Corpus sumus in Christo."

July-August, 1912.

Substitutes for the Gospel.*

In these days, when notions of Christian alliance and Christian union are much to the front, it is well to remember we are not only an "Alliance," but an "*Evangelical* Alliance." We thank God for all tendencies towards the assertion of the necessity of union amongst Christians, tendencies which have taken so many forms during the last few years. We may believe that the prayers, in private and in public, of Christians who long to see their fellow-Christians join with them to present a united front to the foe of unbelief, have been closely connected with whatever is good in these tendencies; and we know that a long succession of members and supporters of the Evangelical Alliance from 1846 to 1912 had, in the name of the Lord Jesus, taken the lead in praying the Lord's own prayer, for the unity of believers. The Evangelical Alliance has therefore a special right to rejoice in the Edinburgh Conference, the Lambeth resolutions, all plans for Union and Reunion, and every other sign of Christian discontent with the divisions in Christendom. But we must remember that Satan will attempt to spoil any movement calculated to interfere with his work, and there is no more subtle way in which he seeks to damage the cause of the Lord Jesus than that of vitiating what he cannot destroy.

In life generally, however much we may be desirous of extending charity and affection towards all men, we find limitations imposed by other duties which cannot be ignored; in all departments of life our difficulty is to avoid being either too broad or too narrow. In no Evangelical Alliance are you ever going to include all ideas. Though we want all Christians in the Alliance, we do not want all ideas that at present pass for Christianity. We would gladly, if we could, dispense with the term "Evangelical" Alliance and substitute "Christian" Alliance. Why can we not? Simply because the name "Christian," with many a phrase honoured in the past which goes with it, is dishonoured by many who are not Evangelical Christians, not Gospel Christians according to the Word of God. This is a serious matter. The word "Christian" to-day does not mean in some circles what you and I in our simplicity of heart might take it to mean. It does not mean what the word meant when the disciples were first called Christians at Antioch. There are two different sides upon which the word "Christian" has been so applied as to deprive it of its original significance. It may well be that in every one of us there is a natural tendency on the one hand to let ourselves fall into the groove of formalism, and, on the other hand, to embrace a so-called

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* Address given at 88th Annual Meetings on May 7th.

liberalism; in our Lord's day these two tendencies were embodied in the Pharisees and the Sadducees respectively. Both, however mutually antagonistic they may seem to be and are, make God's Word of none effect, the one by dilution and adulteration, the other by obliteration of the distinctive features of God's revelation. Hence the Evangelical Alliance is specially called to-day to see to it that the spirit which leads towards unity, which should issue in united action in honouring the Lord Jesus, shall be seen to depend upon the Holy Spirit, and to follow His guidance alone.

If you want a good and easy test of the spirituality of a movement, take the Lord's own word with regard to the Spirit: "He shall glorify Me." If the Lord Jesus in His dominant position as Jesus, Saviour, Lord and God is being honoured, glorified, put to the front, there the Spirit is present. If the Lord Jesus is in any way being obscured or hidden, then however excellent a system may be, however apparently, in the world's judgment, one which is able to stand, it has really no relation to the Holy Spirit, and therefore has nothing to do with that kind of Alliance that we are called to uphold. It is not enough to conclude in a light and airy manner that every individual or community making use of the name "Jesus" is truly Christian. St. Paul speaks of the possibility of preaching "another Jesus." There are presentations of Christ at the present day in which the finished work of the Lord Jesus is so rejected or hidden, and the fact of His position as the living Lord so obscured, that the preaching is the preaching of "another Jesus"; moreover, the chief danger is not in the false teaching itself, but in the rather easy—often lazy—toleration of such false teaching on the specious ground of charity.

The dangers of the present condition of religious thought and teaching in England may be arranged under the two heads already indicated—formalism and false liberalism. They are observable in Romanism, including the movement called Ritualistic, and in Rationalism under many an alias.

1. Romanism and Ritualism. In accordance with Christ's own test of spiritual will and teaching we ask: Is Christ glorified by Romanism and Ritualism? Very sadly and solemnly we must reply that Christ is not glorified, but obscured. Have we forgotten to-day, in our easy toleration of notions with regard to the priesthood that are not to be found in our Prayer Book, to say nothing of Holy Scripture—have we forgotten to-day that the Romish system of placing man as mediator between the soul and God is now prevalent amongst us? To us it is a trite statement that no man, however pure and holy, can come between the soul and the Saviour without obscuring Him; but unless we are willing to teach and inculcate that truth we are blood-guilty of souls, which are being lulled into a false security by the horrible system of auricular confession and priestly absolution, which is being re-introduced into nominally Protestant Churches to-day. Let no one therefore contend that you and I are going to advance Evangelical Alliance unless we are prepared to recognise the teaching of error to be error, as well as truth to be truth. When people speak of the inculcation of positive truth without regard to the uprooting of error, one could wish they would first try the experiment in a garden, cultivating their plants without taking out the weeds! It is ridiculous to think that you are called to allow the wind to blow every possible harmful seed in our England into little children's hearts, and not to carefully pull out and eradicate every weed that grows.

Not only is Christ obscured, but He is disowned. He is disowned when anyone belittles the completeness of His victory over sin and over the guilt of sin. Some people speak lightly about what may be said on such a subject as Purgatory; they say, "Surely some of us will have to change very much before we shall live in that perfect land." We all agree that there will have to be some remarkable changes before we are like Christ, and see Him as He is. But what has that to do with Purgatory and Prayers for the faithful departed? Either Christ's death upon the Cross was an atonement for the sins of the whole world, or it was not. Christ taught that it was; this teaching says it was not. It leaves something to be obtained, by some means or other, after the soul is "with Christ, which is far better." Those means may be anything from unscriptural prayers to masses for the dead at five shillings a time; but whatever degree of degradation of the Gospel may attach to the means, the least dishonourable detracts from the perfection

of the Lord's redeeming work. Such teaching is not of faith but of unbelief; it disowns Christ as He has presented Himself to us.

Further, there is a form of Ritualistic Rationalism to-day which is blaspheming Christ. The devil always begins with little things. He does not show the cloven hoof for a long time. At first he presents the idea that the Lord Jesus was so wonderfully holy, in contrast to us, that we must have somebody else in between to bridge over the gap between ourselves and Christ. That seemingly mild suggestion has now come to this: that it is deliberately taught that access to the Lord Jesus by the Virgin Mary, and by saints, is necessary in order that a way may be found to the Saviour's favour, to forgiveness easier than that provided by the Lord Himself. That is blaspheming Jesus' name. Can you wonder that when people discover, as they are doing in Roman Catholic countries, that all this worship of the Virgin and saints, all this vast scheming in order to provide that which upholds the edifice of Romanism, has no spiritual warrant whatever, can you wonder that people in countries like France are abandoning religion altogether? Add to these the great central error of Romanism, the turning of the similitude of the Lord Jesus into bread and wine, with the manifold consequences of that idolatry, and the further disgrace of Christ's banner by turning religion into a political agency and a kingdom of this world, if we do not fight as believers in Christ against such obscurations of Him as these, then we have no right to exist as an Evangelical Alliance. There can be no Evangelical Alliance where the pure Evangel is not made the centre of Alliance.

I had meant to dwell at some length on Rationalism within the ranks of nominal Christendom as an equal danger. I must be content to deal with it comprehensively by affirming that the obscuration of Christ by attempted adaptations of His revelation to what is supposed to be modern thought is no new peril for which we are unprepared. St. John in his first epistle warns every age to try the spirits by the test of their fidelity to the revealed Person of Christ. Quasi-scientific theories of origin, rationalistic subversions of the authority of Holy Scripture, are no instruments for exalting Christ. The use of Christian phraseology with a changed significance, as in Christian Science and New Theology, so that words like sin and atonement, and the very Name, Christ, are emasculated of their true meaning, is so essentially dishonourable as to compel its condemnation by any candid mind. This is not rationalism even, in the original meaning of the word, for it flouts and cheats reason. Judge these things by their fruits. Are they winning souls to Christ? Are they lighting up the dark places of the earth? The old simple Gospel is to-day in Korea, in Uganda, and in many another place showing itself to be, in experience, the Word of God, able to make us wise unto salvation. What are these substitutes doing?

J. M. WILLOUGHBY.

Evangelical Alliance. (British Organisation.)

BRANCHES of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

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Vice-President and Chairman.—The Right Hon. LORD KINNAIRD.

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Notes.

The Moslem World—A Call to Prayer.—Responding to the request of the Continuation Committee of the Lucknow Missionary Conference (conveyed through the Rev. S. M. Zwemer, D.D.), the Council have issued a Call to a Day of Prayer on behalf of the Moslem World, the date fixed being October 16th. The text of the invitation, which is signed by representatives of the World's Evangelical Alliance, the Lucknow Missionary Conference, the Church Missionary Society, and the British and Foreign Bible Society, will be found on page 122. The Council ask that the invitation may be reprinted and circulated over the widest possible area, so that in public gatherings for prayer and through individual intercession the spiritual needs of the Moslem World may be remembered before God on the day appointed.

Copies of the Call to Prayer, printed in leaflet form for distribution, may be obtained from the offices of the Evangelical Alliance (7, Adam Street, Strand, London). We will gladly send any number, not exceeding 100 copies, gratis and post free.

Mr. Adam Podin.—We have received a cheering letter from Mr. Adam Podin, dated July 13th. Our brother is well, and has been busily engaged in evangelistic work. At the time of writing, two letters had been received urging Mr. Podin to re-visit Siberia, where famine is rife and families are threatened with starvation and death. Mr. Podin will value special prayer on his behalf at this time. The situation in Russia as regards evangelical work presents special difficulties, and all who are working for Christ there need Divine wisdom and human sympathy. An interesting letter from Mr. Podin appears on page 144.

Putumayo Atrocities. — Protestant readers of *The Times* received a shock on Tuesday morning, July 16th, when on opening their paper they found a column and a half devoted to an influentially signed appeal on behalf of a Roman Catholic mission to the Putumayo district of Peru. No comment hereon would be necessary were it not for the fact that the letter of appeal states that "while there are doubtless many people in this country who would wish to entrust any remedial undertaking to a Protestant body, it must be borne in mind that, according to the Peruvian Constitution, work of this kind would only be permitted if entrusted to the Roman Catholic Church." This statement has called forth letters of explanation and protest from various Protestant sources, notably one from the Secretary of the British and Foreign Bible Society, in which the case for Protestant missions and Bible circulation in Peru is ably stated. The incident will serve to call further attention to the intolerance of Roman Catholicism, as well as to the need for renewed efforts in the interests of full religious liberty in the South American Republics, notably Bolivia, Ecuador, and Peru. The subject is receiving the attention of the Council of the Evangelical Alliance, and special interest attaches to the article hereon which will be found on another page.

Continental Conferences.—Dr. Willoughby, who represented the Council at the Annual Conference of the Dutch Branch held at Zeist, contributes an interesting account of his visit to this issue of EVANGELICAL CHRISTENDOM. During August the Blankenburg Alliance Conference will be held, occupying the last week, and calling together from many parts of Europe Christians speaking various tongues, but "all one in Christ Jesus." The British Council will be represented by the Rev. W. Fuller Gooch. If any of our readers are likely to be in Germany during the

month of August, they will do well to visit, if possible, the lovely Schwarzathal, and see and prove for themselves the interest of the charming little town of Blankenburg, peopled during Convention week with the 2,000 or more Christians who annually assemble under the auspices of the Alliance.

Persecution in the Caucasus. — The Evangelical Alliance has been appealed to for advice and assistance in regard to a case of persecution presenting special difficulties, partly owing to its location and partly to its international interests. The following facts have been supplied to us, and will serve to convey an intelligent idea of the difficulties involved. We commend those concerned, and those seeking to give assistance and relief, to the prayers of our readers.

"In northern Asia Minor, not far inland from the port of Ordou on the Black Sea, is the village of Semen, occupied by Greeks, among whom the Gospel has been preached with some success for a number of years. Many of these villagers, finding their lot in Turkey a hard one, have emigrated to other lands. Among those who had been somewhat influenced by the preaching of the Gospel, but had not declared themselves Protestants, were five stalwart brothers by the name of Sideropoulos, who with other neighbours removed some twenty years ago to the Caucasus in southern Russia, settling in a village named Azanta, a few miles back from the port of Soukhoum Kale. Their agricultural labours were successful, and they began to feel the need of a school for their children. Teacher after teacher proved unsatisfactory, until Providence led them to employ Mr. Anastas Lazarides, of Ordou, a graduate of the Theological Seminary in Marsovan. He did good work, and they were pleased, but he began teaching Gospel truth, and soon began a preaching service. The Sideropoulos clan and some others were interested and pleased, but many withdrew from the school and began a mean course of abuse and persecution. About three years ago this culminated in scenes of violence, including setting fire to the school-house and threatening the life of the teacher Lazarides, actually firing volleys of bullets at him, from which he had a marvellous escape. By the working of influences, of which I know only a part, this violence was gradually diminished, and finally ceased, and the school and preaching have continued. But this year the persecution has been renewed. The local Russian officials have been influenced to close the school-house and chapel, sealing the doors with an official seal, and threatening the teacher and his supporters." [Since this letter was written we have learned that the teacher, Mr. Lazarides, has been imprisoned.—ED.] "The neighbours have renewed their insulting and threatening practices, and the teacher thinks his life is in serious danger. It should be stated that some years ago this little community announced itself as Protestant, and since then they have had nothing to do with the hierarchy of the so-called Orthodox Russian or Greek Church. For several years the Russian civil officers paid very little attention to these Greek colonists, allowing them a practical autonomy as regards their own internal affairs. Now it would seem that the Greeks have induced the Russian authorities to interfere, to attempt to force back into the Orthodox Church those who had withdrawn from it. . . . . Those who are most directly interested in this evangelistic movement are within the Turkish Empire, and it is impossible for them to bring direct influence to bear upon the responsible Government in Russia. It has been presented to friends in Constantinople, but they find the same difficulty, and have suggested appealing to you. The Lord of the whole earth is interested in the humblest of His followers, and I trust He may enable you to take some steps which may lead to justice in this trying case."

Looking Ahead.—During the month of August many will be seeking rest and change from the strain of town life. The demands upon those responsible for the welfare of the larger religious societies are increasingly exacting, and the year behind the coming August is no exception. But if spared until September, that month will witness the return to vigorous activities. The autumn and winter will find the Evangelical Alliance busily engaged. At the time of writing it is not possible to announce any specific date for the "Ne Temere" meeting which the Council have been requested to summon, but the matter is having watchful attention, and—as will be seen from our advertisement columns—an educational policy is being pursued. Stirring times are ahead, calling to steadfastness, prayer, and activity. The Alliance continues to call for the personal support of all earnest Christians, and in these times of unrest as well as of opportunity we hope the call will not be in vain.

World's Evangelical Alliance.

Call to a Day of Prayer for the Moslem World.

WEDNESDAY, OCTOBER 16th, 1912

(being the Centenary of the death of Henry Martyn at Tocat, on October 16th, 1812).

Next to that of Raymund Lull the name of Henry Martyn stands out in the annals of the Christian Church as pioneer in the evangelisation of Moslem lands. Henry Martyn was the first of the long list of missionaries of the Church Missionary Society and other Societies who have devoted themselves to preaching the Gospel among the Moslems of India, Persia, Arabia, Egypt, and Africa. By his scholarly work as translator of the Scriptures, by his labours and journeyings, by his faith and zeal and prayers abundant, perhaps most of all by his tragic death, the influence of Henry Martyn was in his day felt throughout the whole Church and has continued until now. How can we better commemorate his life and death than by united prayer for the Moslem world?

The urgency of the present situation is in itself a call to this day of Prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem World as Henry Martyn knew it, with its condition to-day! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan World, intellectual, political, and spiritual, adds to the urgency of this call.

The Moslem problem now appeals to the heart of the Church as it never did before. On the one hand, the peril of Moslem aggression in Africa and in Malaysia calls for Intercession; while, on the other, the large growth in the circulation of the Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in His providence is allowing us to witness signs which indicate a coming crisis and victory. "Father, the hour has come, glorify Thy Son."

As regards the method of observing this day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God *individually*.

The following Topics for Prayer are suggested:—

(1) For Moslem Governments and for Christian Rulers in Moslem lands.
(2) For the wider circulation of the Word of God and Christian literature among Moslems.
(3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world.
(4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts.
(5) For the arrest of Mohammedan progress in Africa; the success of Missions on the border-marches of Islam; and that all Christian Societies in these regions may realise the need of working also for Moslems.

Signed:

for the World's Evangelical Alliance (*British Organisation*),
KINNAIRD, *Chairman.*
H. M. GOOCH, *General Secretary.*

for the Lucknow Missionary Conference Continuation Committee,
S. M. ZWEMER, *Convener.*
R. S. McCLENAHAN, *Secretary.*

[*The above call to prayer is receiving in addition the signatures of representatives of the Church Missionary Society and the British and Foreign Bible Society.*]

The Reunion Outlook.

Notes and Comments.

"Ne Temere" in Canada. THE Supreme Court of Canada has considered and decided upon the questions raised by the introduction of a Bill in the Dominion Parliament regulating the conditions of marriage throughout the entire Dominion. The judgment of the Court is that the Dominion Parliament has no authority to enact a measure making one marriage law for the whole Colony, as the provinces alone have the power of determining the conditions under which valid marriages can be solemnised within their borders. The judges, however, declared that the law of Quebec does not render null and void any mixed marriage performed before a Roman Catholic priest or a Protestant clergyman. They went further, and pronounced the view that a Protestant clergyman has the right to solemnise a valid marriage between two Roman Catholics. The judgment is satisfactory, as it shows that in the great Dominion the claims of the Church of Rome to legislate for the validity of marriages are not acknowledged by Colonial law. The entire question is being considered by the Privy Council, which will finally decide on the powers of the Dominion Parliament as opposed to the privileges of the provincial legislatures. The supremacy and independence of Colonial law as against the claims of Rome to determine the validity of marriages must be maintained at all costs, and we are convinced that the liberty-loving Canadians will be unwilling to admit even in the smallest degree the contention that a body of Italians resident in Rome have by a stroke of the pen the power of annulling the most sacred of human agreements and of plunging households into misery. There can be no doubt that the power has been claimed and exercised. Here in England we are told that the McCann case is only a "political dodge," but all who have read with care its history know that politics have had nothing to do with its condemnation by men who feel keenly the sorrow and distress of the brave Presbyterian woman, whose home has been broken up and whose children have been taken from her with the active co-operation of the Church of Rome.

A Puzzle to Some Evangelicals. It is said that we in England have as great an evil as the "Ne Temere" Decree. It is argued that the State has power to change the marriage law and to make lawful what the Church has declared to be unlawful, and we are told that the Churches have bowed to the decision of the State and have removed from the list of sinful unions marriages that have been condemned as wrong. Two considerations are lost sight of by those who make these statements. In the first place we do not believe that the Church is infallible in all its pronouncements. All Churches have erred, and most students of the Bible admit that the Word of God does not condemn marriage with a deceased wife's sister. Even those who oppose these marriages as socially inexpedient are convinced that the scriptural grounds for their condemnation are not well founded. As long as the State condemned them, the Churches were bound in the interests of society to see that the law was observed and irregular unions were not allowed. The very instant sound scholarship declared them not to be opposed to the Word of God and the law acknowledged their validity, then the attitude of the Church towards them of necessity changed, and they can no longer be considered sinful—no matter how inadvisable they may seem to many Christian men and women. We feel it necessary to make this statement, as confused thinking exists on the subject. In addition, we may state that no body of Evangelical Christians in this country has said that these marriages are "null and void" in a way that would justify the breaking up of homes and the deprival of a mother of a babe at her breast. We may regret the actions and language employed by some Christian men on the subject, but there is a world of difference between the action of the Church of Rome

in creating new impediments to marriage, and even the action of those who maintain that the old attitude of the Churches should be preserved, in spite of the admission that Scripture does not condemn the unions.

A Marriage Libel. The Canadian Courts have also taught us a useful lesson as to the risks run by those who endeavour to make the law of the Roman Church determine moral right and wrong. The daughter of the celebrated Father Chiniquy was declared illegitimate by a Roman Catholic paper because her father had taken the vow of chastity, and on his conversion to Protestantism had contracted a perfectly legal marriage. She brought an action against the paper and the jury awarded her damages to the amount of £800. The judge who tried the case emphatically laid down that civil law is superior to canon law, and that the Church of Rome is subservient to civil law and cannot dominate it. The law of England is identical with the law of Canada on this point, and a recent Act of Parliament has enacted that any imputation of unchastity to a chaste woman can be proceeded against even if no special damage can be proved. In England and Scotland priests are chary in imputing unchastity to those who are under the condemnation of the "Ne Temere" Decree. In Ireland it has been proved that they have done so, but Ireland is Ireland, and there is great reluctance in bringing actions at law against the priesthood. We are convinced that the rank injustice of the "Ne Temere" Decree is now being appreciated by an increasingly large section of our people, and we shall be surprised if public opinion does not compel our legislators to take the necessary steps to safeguard helpless women against its operation. The McCann case is typical of others, but sufferers do not wish their private woes to be paraded in public. The glaring character of the Belfast outrage makes it imperative for Mrs. McCann and her friends to endeavour to recover her still lost and kidnapped children.

Unnecessary Societies. The Archbishop of Canterbury has complained of the growth of organisations for carrying out under Church auspices duties that are in reality part of our State duty. These bodies apply to the clergy to devote so many Sundays to the advocacy of their particular ideals that his Grace wonders whether there is to be any opportunity to be left for preaching the Gospel. He was told as a young man not to confuse "perspiration" with "inspiration," and the advice is very much needed to-day, as on all sides we see the fussiness that has led to the founding of innumerable leagues and societies that busy themselves on Church or Evangelical lines with all sorts of problems that have little or nothing to do with Christian activity as manifested by the exposition of the fundamental teaching of the New Testament. The Church of Christ is suffering severely from the diversion of its strength into channels that do not lead thirsty souls to the water of life. Sin is forgotten in a desire to improve sanitation, and the souls of men are looking to the pulpits, and are not fed by pastors who neglect to do the work of an evangelist and build up believers in their most holy faith. Spirituality makes way for materialism, and men place in their discourses pleas for objects that are secular, when they should be occupied with expositions of the whole counsel of God. If pastors and people were intent on learning more of the pathway to holiness they would not be so ready to waste the precious hours of public worship in considering interesting secular and semi-political problems.

The English and the Russian Churches. We referred recently to the movement for reunion or intercommunion between the Russian and English Church. At the July sittings of the Upper House of Convocation of Canterbury the Bishop of Oxford proposed a resolution of thankfulness on hearing that a Russian society for promoting closer relations between the Churches of Russia and England had been formed, and that its statutes had received the sanction of the Russian Church. The resolution expressed the hope that the Divine blessing might rest upon the peace-making efforts of that society by making in the first instance the practice and doctrine of each Church better known to the other, and the Archbishops of Canterbury and York have expressed their willingness to become hon. members of the society provided they received official invitations from the president. The Archbishop of Canter-

bury said that difficulties exist of a theological, ecclesiastical, social, and political character. In keeping with what we regret to say is the spirit of the times, Dr. Davidson dwelt most on the close relation between the civil and ecclesiastical life of Russia, which made caution advisable. For our part we think the first step in the way of reunion or intercommunion should be sought in an inquiry into doctrines. Ecclesiastical organisations have only real value in so far as they exist to propagate the faith of the Gospel. Sound Scriptural teaching is of primary importance, and truth is always of greater importance than mere external union. It is only when truth and organisation are in accord that a union can be deep and lasting, and as we look back upon the history of the Russian Church and its doctrinal views and devotional practicts, we see an impassable gulf separating it from Evangelical Christianity. Much as we yearn for Christian union, we believe that outward union can be purchased at too high a price when it is attained by the sacrifice of the Evangelical principles that lie at the root of all true Christian teaching.

A Headmaster on the Child Spirit. Dr. Gow, of Westminster School, has preached in St. Paul's Cathedral a sermon that merits close attention. He said, "Our training has all been directed to the development in us of independence, originality, pushfulness, eagerness to succeed, and we rather despise people who are dull, contented, unambitious, unsuccessful. Can we give up these habits? Certainly not easily or quickly, and, indeed, I think our Lord Himself did not expect us to do so wholly of our own motion. He told Nicodemus that he must be born again of the Spirit, and He compared the Spirit to the wind that moves we know not how." This indictment of modern life is well founded and gives rise to self-examination. We are all too intent on "success." What we ought to bear in mind is loyalty to truth and love of the Master. The greatest success in the world was the greatest failure. The sun was darkened when our Lord died on the Cross, and the pathway to triumph to-day is to be found in following the example of our Lord. Our divisions, when they are harmful, arise from our thinking too much of ourselves and of our own Church position. We should think more on what our Lord commands us to perform and what He wishes His Church to do. Until we place ourselves under the guidance of His Spirit we cannot prepare to be ready for His coming, and if we do not, when He comes He will not find us among the faithful unless we have the child spirit of trust, love, and humility. If we had this spirit in us we should be free from the narrowness that thinks on his own thing and forgets the things of others, which is at the root of the lack of unity that is painful to the heart of our Redeemer.

Union in Canada. For eight years the Congregational, Methodist, and Presbyterian Churches in Canada have been considering the duty of uniting into one great Church. The Congregationalists are a comparatively small body in comparison with the other Churches, which are about equal in number. Methodists and Congregationalists are practically unanimous in favour of the movement, and it is estimated that more than 80 per cent. of the Presbyterians think with their brethren of the two sister Churches. The practical difficulties of satisfactorily meeting the spiritual necessities of the great influx of immigrants have made the subject cease to be academic and has forced it into a living problem that must be faced. The General Assembly of the Canadian Church considered the question last June and saw in the large agreement existing between the Churches a strong indication that the negotiations will result in organic union. As the minority is so large, it was determined not to proceed at once to consummate the union, but to take the necessary steps to bring about in every possible way co-operation between the Churches in carrying forward the work God has given them to do. It was also agreed that provision should be made for the effective oversight of any Union Churches organised by any of the three Churches. This plan was unanimously adopted by an upstanding vote. The assembly broke forth into loud applause, and in praise sang,

> "Behold how good a thing it is, and how exceeding well,
> Together such as brethren are, in unity to dwell."

The next day the Methodist Churches conveyed their greetings to the assembly which felt towards them the spirit of true

and deep Christian brotherhood. The path to unity is being trod when men are one if faith and love to the Lord Jesus Christ, base all their teaching on the New Testament, and only strive with one another in a holy rivalry of devoted, humble service. No real unity can exist unless it be based in a common faith held by all in the spirit of sanctified love.

A Welcome Movement. In the McGill University, Montreal, there are four Protestant theological colleges, representing the Presbyterian, Congregational, Wesleyan, and Anglican Churches. All these colleges have a comparatively small number of students, and the same lectures are delivered by four different professors to a handful of men preparing for the ministry. In many instances the work could be better done by one professor, as larger classes supply a stimulus to teacher and taught. The best cannot be got out of most men in small classes. Prominent Christian men are now at work in reorganising the teaching on lines that will secure the independence of each college and the grouping of students in classes, so that efficiency will be increased and four men will no longer be called upon to do the work of one. From our point of view the friendly meeting of men of different denominations in the class-rooms will be of untold value in the future; they will understand one another better, will realise where their differences lie, and will learn to respect the convictions of men attached to different schools of ecclesiastical thought. Real unity can only be brought about when men realise that they are engaged in the same work under different flags. We can never have unity by forced legislation which brings into one body men who do not see clearly that they have fundamentals in common. In the mission field united training has been established in some districts, and it has worked well. We move more slowly at home, but already in the universities men training for the ministry of different Churches are meeting in some divinity classes, and friendships are being formed that bear fruit in after life. Young men are generous, and the honour they give to the Christian character of classmates belonging to other folds of the flock of the Saviour will be a useful inheritance which they will carry with them through life.

Scotch Presbyterian Union. The union movement in Scotland has taken hold of the public mind, and words written by an eminent journalist have a wider message than to the Churches addressed. He says: "If union is to be, it must stand upon a foundation compacted of all that was won in the past through blood and tears, and all that is of permanent worth in the Churches' testimonies; and it is just because on all hands there is a breaking down of prejudice, and a growing disposition frankly to recognise the justice and rights of positions hitherto imperfectly understood, that we look to the future with hope." No union is of the least value that does not stand fast by Christian fundamentals. The Body of Christ can only live and do the work it is privileged to perform so long as its members share the life of their Head and do His will. It is something more than a mere social club with philanthropic duties, able to change its principles at the will of every chance majority. The foundations are fixed, its attitude to God and human life are laid down in the Word of God, and its history compels it to be loyal to the Gospel that alone brings salvation to men. Much of the ecclesiastical union talk that is now popular is based on the conception that if great bodies unite and become greater their efficiency will be indefinitely increased. This is by no means necessarily true. Christian efficiency is only increased when there is a passion for the Saviour among those who unite and a determination by all to sacrifice themselves in obedience to the guidance of the Holy Spirit. We certainly imperfectly understand one another, and the best way of clearing away the misunderstandings lies in our living nearer to our Saviour. Those who walk with Him are one in Spirit. To our mind the blessedness of this union is greater than a corporate union of those who are at war in spirit.

Has the Bible a Message? There is a strong objection to the words "Scripture Reader" and "Bible Woman." "Missionaries" and "Nurses" are much more popular designations, and seem to have a much better hope of successfully appealing to the subscribing public that revels in good deeds done vicariously by the beneficiaries of their gifts. As Christians we believe that all reformation of a per-

manent character can only come from union with Christ. Our Lord came to save men from their sins, and only in the Bible do we find authoritative teaching to answer the question, "What must I do to be saved?" Salvation is implied in the name of our Lord, and without the Cross there is no redemption. If the Bible be placed in the background, and philanthropy be exalted at the expense of the Word of God, the world will suffer, and the basis of good-doing will soon be lost. Let us never forget that the impulse given to certain lines of conduct lives for some time after the great motive power has been removed. It cannot, however, live indefinitely, and the enthusiasm we now see for some works of mercy that have arisen through faith in the Son of God will fade away when the power of that faith has lost its effect upon men. For the sake of the very philanthropy we have at heart, and in order to make it a permanent work, we must stand fast by our Bible work, and never allow a mere passing craze to put it in the background. The danger is real; it is in the air, and its influence is subtle. The first duty of Evangelical Christians is to preach and teach the Gospel. This can only be done by familiarising people with the Bible; and in these days, when everyone is able to read, the need for well-trained Bible men and women is greater than it ever was. When engaged in works of mercy they can point to Him who is the source of their love for those to whom they minister, and lead them to find in Him their Lord and Saviour.

The Ungodly Organisation of Society. The general diversion of the people from organised religion is an evil that causes the greatest concern to all thoughtful Christians. The Rev. A. W. F. Blunt in a recent article attributes the decay of religion in England to two main causes, which he calls facts of modern thought. The first is "that modern thought is drifting more and more into a worship of works, to the neglect of the spiritual side of religion." The second is "that the whole conception of modern culture rests upon the worship of autonomy and the dislike of discipline." His analysis is true. We are in the gravest danger of forgetting in our multifarious activities that religion is a matter for the heart, and works from the heart outwards. True religion bears as its fruit good works; it does not begin and end in works. Vision and experience of the love of God, communion with the Son of God, and reliance upon Him to make our works of good effect are essential if our life is to be spiritual and pleasing to God. The worship of works is a refined form of materialism whose soul-destroying efficiency is the greater because we are apt to consider it an end in itself. The other cause is also potent. The right of private judgment does not carry with it the right to flout all law and order, to remain members of a community, and at the same time to disbelieve the fundamental facts on which that community is founded. The average man considers it dishonest for his neighbour to profess to believe one thing by his membership of a Church or by his position in the Ministry, and to confess publicly that he does not accept in his conscience what his public action implies. Modernism is too often a euphemism for claiming the benefits of Church life while denying the root doctrines of Christianity. Men who adopt this attitude find in works an anodyne for their consciences, and the two things work together for the destruction of spiritual religion. "Truth in the inward parts" is demanded by God, and unless we are true to His Truth our works are no expression of faith in Him.

The Remedy for the Evil. Mr. Blunt says that three main points in the teaching of the Church will sway the issue of the conflict. The false sacerdotalism must go. Men will no longer tolerate the idea that a peculiar class is officially privileged to stand in an attitude of peculiar intimacy with God. Such theory is not catholic, for the ministry is only representative, set apart for purposes of decency and order to do special things. As regards teaching, we must go back to Christ and give to the moral content of the figure of Christ all the stress we can. Our Lord must be a definite moral personality. The phrases "We in Christ" and "Christ in us" must have their meaning shown in the practical life after the pattern of Christ. There must be no acceptance of the idea that works are the one thing needful. "Unless Christianity tries to lift life to the plane of the eternal, it is nothing more than a system of ethics. There must therefore be a proper emphasis upon the doctrine of

grace to counteract the modern satisfaction with the temporal and visible." "Works alone will never save mankind, nor probably a single human soul; but work based on grace, inspired by the Spirit of God, filled with the life of Christ, is the lever, and the only lever, which will uplift the world." The writer finds in the sacramental system much more than is found in the New Testament, where the mystery of godliness, communion between God and man through Christ, is not mainly to be found in obedience to our Lord's command, "Do this in remembrance of Me," but in dwelling in Him and He in us by living faith and daily communion. We must get back to the Cross and live in our Risen Lord if we are to accomplish the work God would have us do; and although we may differ from some of the expressions used by Mr. Blunt, we are glad to agree with him in his protest against the doctrine of salvation by works that is now so fashionable even among Protestant Christians.

Patience. Hurry is the mark of the age, and as long as men are rushing they seem to be very busy; but true progress is never made by rushes. Advance to be real must be slow and sustained.

"Patience, my Lord, why, 'tis the soul of peace;
Of all the virtues 'tis the nearest kin to heaven;
It makes men look like gods. The best of Men
That e'er wore earth about Him was a Sufferer,
A soft, meek, patient, humble, tranquill Spirit—
The first true gentleman that ever breathed."

We must have this quiet, gentle Spirit of our Master if we are to win to the side of Evangelical union those who are one in heart with us. The Christian world is craving for comradeship in service, for the removal of prejudices that separate, and the establishment of the oneness of the kingdom of God upon earth. We cannot bring this about in a year or in a score of years. Rome tried to obtain unity, and we know how it was broken by the East when errors had sprung up to divide those who only half understood amid much that was human the true message of the Gospel. Later Rome had to see her most virile members leave her fold because they could not in their consciences continue to believe a lie. Unless we walk circumspectly our efforts for union may end in greater disruption, and the best preparation for federation of the Churches is the proclamation of the glorious truth that all those in Christ are one in heart and life, and that before any ecclesiastical schemes of union are brought about they must do what in them lies to show that they are brethren sharing in a common faith and hope.

Religious Liberty in Peru.

THE Congo atrocities have been out-horrored by the unwriteable cruelties of Peru. The pages of the Government Blue Book dealing with the treatment of the Indians who inhabit Putumayo send a thrill of horror and indignation through all who read them. The worst tales of fiendish cruelty reported in the annals of the "conquistadores" are equalled, if not surpassed, by the narratives of the unspeakable atrocities of twentieth-century rubber gatherers. A veil must be drawn over the details of the atrocious offences committed by Peruvian criminals. They are men who have outraged every law—human and divine—that deals with the sanctity of human honour and life. The one fact that in five short years the Indian population has been reduced from about 50,000 to 8,000 is sufficient proof that neither self-interest nor humanity has had any place in the policy of the agents of those who make wealth from the enslavement of unfortunate natives, whose only weapons are blow-pipes and small hand-thrown spears.

All this took place in a so-called civilised country. For four hundred years Peru has been under the domination of Iberian white men. As a colony of Spain, and later as a republic, it was supposed to be governed by a power that was able to protect the weak and see justice done. It is nominally a Christian State, and has in its Constitution a clause according to which the State professes and "protects the Roman Catholic Apostolic Religion, and does not permit the public exercise of any other whatsoever." The Church of Rome has had its own way in the territory during the centuries that have elapsed since its conquest. What has the Church of Rome done for the Indians? In 1903 a Roman Catholic missionary brother visited the River Putumayo and reported, "In this river it is not possible to establish any missions owing to the abuses of the 'caucheros' (rubber gatherers) against the Indians, whom they maltreat and murder for no purpose, seizing their women and children." No steps followed the notification, and Peru now says

it will welcome the establishment of a Roman Catholic mission in the district devasted by the crimes of commercialism. We are informed that this is the only means of bringing to the unfortunate sufferers and terrorised people something of "the suavity of life, the gentleness of mind and equity of intercourse between man and man that Christianity seeks to extend." In an appeal signed by prominent Englishmen we are reminded that "for years to come the operations of the missionaries must consist less of abstract religious propaganda than of human fellowship inspired by compassion and desire to uplift and benefit materially."

The meaning of this appeal and contention is that we should acquiesce in the doctrine of religious intolerance formulated by the Peruvian Constitution, and should accept the position that only Roman Catholic missions are possible. Precisely similar arguments were employed when the Evangelical Alliance and other bodies took up the question of civil marriages in Peru. Cardinal Rompolla wrote, "The Constitution of Peru recognises no other form of marriage as valid than that prescribed by the Council of Trent." Dr. Wood, in reply, said, "False! The Constitution says nothing about marriages, and makes no reference to the Council of Trent whatever. Here the blame rests on Macchi, as Rampolla states that 'the delegate informs' him to that effect. The delegate must have known better." When the attention of the civilised world had been drawn to the unfortunate position in Peru, the Peruvian Congress passed an Act under which civil marriages can take place. This was done in spite of the action of the Roman delegate, who in his organ read into the Constitution the exclusiveness of interpretation that would make Protestant marriages "infamous."

The Evangelical Alliance will not rest content until the fullest measure of religious liberty is granted in Peru. The State must be made to see that only on the basis of spiritual freedom can it really become great, and that the best way to clear itself of the charge that it cares nothing about civilised humanity is to remove disabilities that forbid it marching in line with truly Christian States. This is the goal we aim to reach, and we believe, with the blessing of God, we shall soon see the repeal of this intolerant Article. Although the Article exists, it is no block in the way of Christian Protestant missions. We know that when in 1907 the Baptist Missionary Society proposed to send a mission to the Amazon Valley, it was told that such a mission would be contrary to the Constitution. 1912 is very different from 1907, and in the face of the awful revelations of the Blue Book we do not believe that the Peruvian Government would dare refuse its consent to the establishment of a Protestant mission if asked by the British and United States Governments. Let the Governments make the request, and let them not be misled by "probable" statements supported by Roman Catholic importunity.

We hold no brief for the Peruvian Government, but even that body must receive the tribute deserved by its good deeds. Let the facts speak for themselves.

Mr. Robert E. Speer, in his work "South American Mission Problems" (1912), writes: "In Peru there has been a long struggle, and though the Church is established, and the Papal representative, as in Colombia, is *ex officio* head of the diplomatic corps, yet still there is full practical liberty recognised by the decision of the Supreme Court in acquitting Mr. Penzotti, who was imprisoned for preaching fifteen years ago." "The World Atlas of Christian Missions" (1911) says there are in Peru five societies, forty-five foreign missionaries, native workers eighty-two, communicants 572.

The Bible Society has had for many years earnest workers employed, and the Salvation Army has its representatives who are welcomed by the Government. Mr. J. L. Jarrett, who has been employed since 1893 as a missionary in Peru, writes: "The Government gives the most liberal interpretation to the Constitution. The great majority of the men I have met—governors, business men, and others—are agitating for the removal of the clause in the Constitution limiting to some sense the Protestant work. But even with the Constitution as it stands there is ample scope for Protestant mission work." Other authorities assure us that the Article is practically a dead letter. The record of the Church of Rome does not justify us in asserting that the best way to abolish the Article is to support, on the grounds of its existence, the claims of the Church of Rome to be the only body capable of sending an efficient mission to rescue the oppressed. The Protestant agencies already at work in the country must be supported, and those who believe in Scriptural Christianity will do well to agitate for the abrogation of the intolerant Article that theoretically limits their scope, and, even while it exists, to sustain the work they have in hand. In England the South American Missionary Society and the Evangelical Union of South America are prepared to do all in their power to bring the good news of salvation to the Indians of the rubber districts.

T. J. PULVERTAFT.

British Homes and the "Ne Temere" Decree.

By Rev. Canon G. Osborne Troop, M.A.
(Of Montreal).

We have reason to thank God, although the Roman Church had little idea of giving us that reason, for the promulgation of the "Ne Temere" Decree. It has roused the British people in the Motherland, and especially in Canada, as nothing else within my own recent experience, at all events, has roused public opinion. We are determined by the grace of God that this matter shall not be allowed to rest until it is settled once and for all time, that marriage, that wedlock, must be preserved inviolate; that no power, ecclesiastical or otherwise, shall ever be allowed to interfere between those who are lawfully wedded man and wife. What an immense debt of gratitude we owe to that noble man, Justice Charbonneau, for his magnificent judgment recently delivered in connection with the famous Hebert case. What it must have cost a Roman Catholic judge thus to declare the law in absolute independence of spirit, as before God. What a splendid spectacle to see a Roman Catholic judge proclaiming with a clear and unmistakable ring the fundamental principles of British civil and religious liberty. That judgment will go down to posterity as his greatest monument. It will not be forgotten. We know that it does not settle the question, but we trust and believe that when the highest Court at last is reached, and the highest sentence pronounced, that judgment will in its splendid principles be confirmed and established as the law of Canada. The Church of Rome is trusting to delay, hoping secretly, no doubt, that the delay which is always an accompaniment of the law will cause the aroused Protestant mind to return to its normal slumber, that we shall presently lie down, go to sleep, and forget this matter. God forbid! We have it upon our consciences that this matter cannot and must not rest until one marriage law prevails in Canada from the Atlantic to the Pacific—a law that shall safeguard every home and shall make it a criminal offence for any ecclesiastic to interfere between man and wife. I am myself a minister of the Gospel, but I shall consider that I had been most righteously dealt with were I kicked out of any home into which I dared to enter as an intruder between man and wife.

We are told by the highest authorities, Roman Catholic authorities, both in the House of Parliament and in the Church, that the "Ne Temere" Decree is creating an excitement in the Protestant mind which is altogether unjustified, that it has nothing whatever to do with Protestants, that it has only to do with the Roman Catholic Church. This is an astounding statement. It is an absolute fiction, which is contrary to our common sense. There are two outstanding and notorious cases that are not supposition, but stubborn facts, and which forever stand in the way of the statement that this decree does not interfere with the Protestant. I mean the McCann case, in Ireland, and the Hebert case, in the province of Quebec. There we have these two cases standing clearly before us; the one, it is true, between two Roman Catholics, and the other, the Irish case, between a Protestant and a Roman Catholic. That case is not settled yet. Even the British Government has dallied with it. Strange it is in the face of our history, of all other histories, that any government calling itself a British Government, whether in Canada or in the Motherland, should tremble before the interference of the Church of Rome; and yet our governments do tremble, and only under the strongest compulsion will they dare to take the Papal bull by the horns. But we must give them no rest until their flagging energies are roused and their fainting courage restored to grapple with this old enemy of the freedom of the British people. Where the Roman Church holds sway civil and religious liberty cannot exist. The Roman

Catholic Church makes no secret of this. It is absolutely opposed to civil and religious liberty. Its strength lies in keeping the people in ignorance. We have, on the authority of a well-known French member of the Quebec Parliament, the statement that in the Province of Quebec there are no fewer than [illegible] illiterates to-day, and that in the twentieth century—[illegible],000 illiterates in the Province of Quebec! And here we have a Frenchman, presumably a Roman Catholic, calling for the necessity of free and compulsory education in this province; and when every man is educated, his eyes are the more likely to be opened to the extraordinary slavery involved in the Roman Catholic system. I have no quarrel with our Roman Catholic fellow-citizens as fellow-Christians. It is the terrible system; with that system we should be ceaselessly at war, in the light of our own history and in the light of the Word of God, but not with the people. We are contending for the liberty of the Roman Catholics as well as for our own liberty; and I believe that there are many Roman Catholics who are afraid to speak out for themselves, who are only too thankful that we should speak out for them, and who will secretly rejoice when our victory is won.

I might here repeat two statements that I have made before through the Press, and for which I am able personally to vouch, to show how this priestly interference takes place between husband and wife. After I had preached a certain sermon in St. Martin's Church on this great subject, a man came up to me at the close of the service and said: "Mr. Troop, I was a Roman Catholic. I married a Protestant, and I promised her that if there were any children they should be brought up Protestants. We went to India. I was a soldier under Queen Victoria. Ten years afterwards the priest began his interference. "You are no Catholic," he said to me, "or you would bring up your children as Catholics." "But," said my friend, "I promised my wife that they should be brought up as Protestants; if I am not a Catholic I might as well be a Protestant," and he went across and simply changed his registration in the Army from the Roman Catholic to the Protestant side. The priest had met his match. He had come up against a man who had the spirit of a man, and an Englishman. No man, worthy of the name of a man, will ever allow any human being, and least of all an unmarried priest, to come between him and the wife of his choice. And then, again, I know in the city of Montreal a bright, intelligent Irish girl, a staunch Protestant. She married a Roman Catholic barrister in Ireland. I saw their marriage certificate. They were married by one of our own rectors in Ireland. What happened? The priest publicly preached against the marriage, denounced it. His family repudiated it. His business was taken from him, and within a few brief months he was driven out of Ireland and came out to this country to earn his living as best he might; and for what crime? That he had dared to marry the pure girl of his heart's love. And yet the "Ne Temere" Decree does not interfere at all with Protestants we are told! Imagine anyone, man or woman, married to a Roman Catholic, himself or herself a Protestant. Imagine an unmarried priest coming in and telling you that you were living in sin—living in sin because, forsooth, you are married to a Roman Catholic—yourself a Protestant. Living in sin. It is an outrage, an unutterable outrage, and we must all never rest until those glorious words are, so to speak, written over every home in the land: "What God hath joined together let no man put asunder." The Englishman's home is his castle, and must be preserved inviolate. As you know full well, in Italy, where the Roman Catholic Church is best known and best hated, there is a law there which will not even allow a Roman Catholic priest present at a marriage except as a witness; and no priest there dares to interfere with a marriage after it has been celebrated. He is subject to fine, imprisonment, deprivation, according to the nature of the case. Italy! What a reproach and a shame to us that under the British flag it should be necessary for us in the light of our history to stand up for these fundamental principles of our British liberty—principles that we should suppose would have been forever established, purchased with the very life blood of our forefathers.

Modern Unrest and the Bible.*

By Sir Andrew Wingate, K.C.I.E.

At the present moment there are two factors which must occasion grave anxiety. First, the decadence of faith at home and its consequences. Secondly, the spread of similar unbelief to the Mission Fields, reinforced by the evil report carried back by Indian, Chinese, Japanese, African, and other visitors to our land. Both these factors are the product of what is known as Higher Criticism.

When reading books which assume to approach the Bible from the critical standpoint, there is no need to delay over the elaborate detail behind which the advance is skilfully masked.

The only point worth noting is on what books or texts of the Bible is the artillery fire concentrated? Probably no book in the world (if we except the Bible taken as a whole) has ever been subjected to such tremendous and increasing attack as has assailed the Book of Genesis within the last half-century. No book has had hurled against it, in such rapid succession, such a hail of volumes designed by the best brains. There are those who man the walls of the New Testament, who regard Genesis as a negligible outlier, too remote for its capture to affect their position. But if the account of Eden is a fable, then the declaration that the seed of the woman shall overcome the Serpent is transferred from fact to fiction. If Abraham is mythical and eponymous, then the promise that in his seed all nations shall be blessed disappears. While the argument that the Lord Jesus is a Priest for ever after the order of Melchizedek is shattered. Our Lord's own words fare no better: "Your father Abraham rejoiced to see My day." "God is not the God of the dead, but of the living." Where there is no promised seed, there is no Christ to preach.

For the same reason, of all the Psalms, the 110th Psalm is the one against which the heaviest guns are trained. It seems almost immaterial who wrote it, till it is recollected that on its authorship Jesus bases the proof that "the Christ" must be at once the Divine Lord and the human Son of David, and Peter bases his assertion, in the Pentecostal Sermon, that Jesus is both Jehovah and Christ.

The material of the Higher Criticism was originally manufactured in Germany. The intention was to destroy Christianity, and action began by a masterly flank movement against the trustworthiness of the history of the Old Testament. The rise of criticism is synchronous with the renewed activity of Missions to the Jews, and doubtless there is urgency to damage the doctrine that Jesus is "the Christ" before the Jews get hold of so potent a truth. Now the stronghold of the Bible is England, and the strength of England is the Bible in the hearts of the people. It was easy to trace the leakage of French vitality to the writings of Voltaire and Rousseau, and to decide that the solid British character would resent the scoffer, but might fall an easy prey were he disguised as the scholar. The ammunition was shipped to this country in ponderous cases, marked "for scholars only." The stratagem, unless we awake to our danger, bids fair to be as successful as when the Trojans dragged the Grecian horse within their walls. Already the results are sufficiently startling. The Bible has not been injured. Possibly critics may not be conscious of any damage to themselves. But faith in the Bible of the man in the street as the standard of right and wrong—the nominal Christianity of the masses—is being battered to pieces, and the public mind is left defenceless and empty, open to occupation by all the spirits of unrest.

Is our nation letting slip from its grasp what it is vital to retain? Are we losing, what France and Italy are endeavouring to recover, that world-famous institution, the British Sunday? This weekly rest has steadied the nerves of our population and

*Extract, by permission, from the Annual Address delivered before the Victoria Institute on June 17th, 1912. Copies of the entire address can be obtained from the Secretary, Victoria Institute, Robert Street, Adelphi, London, W.C.

safeguarded us from destructive revolution or excitability in danger. It has cultivated the inventive faculty, which is vigorous in Protestant lands, much less evident in Roman Catholic countries, and becomes extinct in the careless routine of the non-Christian races. It is the secret of our Commercial Supremacy, receiving the over-strained brains and bodies at the close of each week and sending them back on the Monday to take an earnest, sane, and fresh view of business problems and anxieties, to meet with braced energy a tired world. It underlies the public respect for law and order, keeping the fear of God in the national conscience. It is the negation of materialism and sets every life clear cut against a sky radiant with hope of things beyond. It is the inheritance won for the working man by the pioneers of British freedom, giving him seven days' food for six days' work.

Sunday is already a day of pleasure and is fast becoming a day of work. Concomitant with the loss of our day of rest, we are letting slip Church-going, family worship, and Bible reading. The Head Masters of our public schools have already sounded a note of alarm, while window-smashing is a curious product of the new education of girls. Men are being taught to be ashamed of manual labour, and girls to be ashamed of being born women. Are such notions the embryonic stage of the craving for slaves and female infanticide? More money is lost by strikes than is gained by Sunday traffic and trading, and more health is lost by the breakdown of nerves than Sunday excitements seem able to cope with. This change of attitude towards Sunday and the Bible on the part of the nation is reflecting itself in the Government. In the eyes of Mohammedans, by way of winning their respect, British officers serving in Egypt rest on the Moslem Friday and work on the Christian Sunday. And now, in the sight of the Mission Fields of the world, the Lord's Day is being used to instruct men, not how to love, but how to shoot down their enemies. Each desecration of the day is used as an argument to justify the next profanation.

Surely some subtle influence is at work. It is doubtful whether the clergy realise the tremendous success of the campaign against the authenticity of Genesis and the Old Testament, or are weighing the effect of the present teaching from Theological Colleges to Sunday Schools. The argument of the man in the street is logical and indefeasible. If there was no Abraham there is no Christ. Therefore the Church is built on no rock at all, and the name Christian has no meaning. People will not read nor go to church to hear about a Book which is represented as untrustworthy. It is a foolish woman who plucketh her house down with her hands (Prov. xiv. 1). Before long the masses will discover that they have no use for the clergy and a strong appetite for their endowments. Already the echo of old-time rebellion is in the air. "Go to, let us make a book." If Ezra and Josiah did it, why cannot the more capable men of to-day compile the religions of the world into a book which shall replace the Bible—a book written to twentieth-century pitch, no curses or woes, all pleasant reading?

"If the foundations be destroyed, what can the righteous do?" Cracks are showing in the superstructure. "In the want of people is the destruction of the prince." France is eliminating the mention of God from her school books, and something else is eliminating the children from her schools. The latest statistics show, for the first time, that the total deaths are in excess of the total births, a point reached after a long series of years of a continually declining birth-rate. Between emigration and service abroad the conditions here are not so simple, but *The Times* recently headed a paragraph, "The Declining Birth-rate," and drew attention to the fact that the births in England and Wales in the first quarter of 1912 were the lowest per 1,000 ever recorded. Does a declining birth-rate connote declension of physical and moral qualities? There is at least this answer. When God wishes to bless, He says, "I will multiply thy seed."

Germany and Italy have been building up their power by the closer union of all the parts. The tendency in the United States is in the same direction. We seem to be breaking up our United Kingdom, and to be drifting into collision with those who are loyal and Protestant.

The Archbishop of Canterbury notes with anxiety the spirit of lawlessness which is abroad. The disregard of agreements, the callousness to the suffering caused, the indifference to patriotic considerations. A recent article in the *XIXth Century and After* ascribes the labour unrest to the call of the railway, the growth of the city, the sense of new and untried powers produced by an education framed to suit the children of the leisured and professional classes, and not suited to those intended for manual labour; and, finally, the waking of discontent by being stimulated to compare what they have with what they are told they ought to have. These causes would not breed lawlessness but for the weakening of the faith of the masses in the Bible. When Israel departed from Jehovah there was always unrest in the land. There are two ways of obtaining even what we ought to have. David was informed he would

be king, but he refused to permit Saul to be killed. Hassel was informed he would be king, and he forthwith murdered Benhadad.

When God blesses a nation, he makes even its enemies to be at peace with it (Prov. xvi. 7; Psl. xxix. 11). Germany and Britain are allied by race, religion, and language, and by the long struggle with Rome to win the right of the Teutonic peoples to possess the Bible in their own vernacular. To-day the possibility of a war between Germany and ourselves is freely discussed, and both empires are actively increasing their armaments by sea and land. The entente with France, useful as it has been in North Africa, has fulfilled Lord Rosebery's prediction, that it would entail the enmity of Germany. An alliance with France, whose immediate thought is to recover her lost provinces, is fraught with anxieties.

The situation is difficult, because Germany is just as desirous of the aid of the French fleet in the North Sea as we are to have it in the Mediterranean. The situation is also critical because events succeed one another with bewildering rapidity. The pressing fact is that the Mohammedan populations are passing under the control of Christian rulers. From Egypt to Morocco, together with the vast hinterlands of Nigeria and the Sudan, the whole continent of North Africa is being freed from Moslem domination. North Persia is under the firm tutelage of Russia, and England is being forced into a similar position in South Persia. This break-up of Mohammedan power has not only caused Germany to seek to extend her territory in Africa, but has warned her that some power must shortly take Turkey in hand. The natural expansion of Germany and Austria is towards Constantinople, and this brings the interests of the Triple Alliance into conflict with a Russian ambition, which we, too, have long consistently opposed.

The pressure is being felt in Egypt, which has long enjoyed isolation, but is now flanked on one side by a strong Italian army, and on the other, as soon as the approaching linking-up of the Anatolian and Hedjaz Railway systems is completed, by Turkish troops. If Mesopotamia is to be re-created under German influences and the proposed Baghdad railway is carried to the Persian Gulf, our relations with Persia are threatened and a new danger will confront the Government of India.

The natural saviour of the Christian populations, groaning under Moslem intolerance, is Protestant Germany acting with Austria-Hungary. For a free hand in South-Eastern Europe Germany might be willing to leave the Baghdad railway and the Euphrates-Tigris irrigation projects to be constructed by Jewish capitalists, and to resign Mesopotamia to British influences, as France resigned Egypt. The Mohammedan grip on the lands of the Bible must cease soon, and thus the way for the return of the Jews is made open. What can remedy the situation at home? What can save the young nation Christian? What can bring peace to the distracted nations? One simple act of justice. In all these conflicting policies focussing on Mesopotamia may be seen the hand of God, lifted up to the nations, to gather the Jews out of all countries and bring them into their own land (Isa. xlix. 22; Ezek. xxxvi. 24). The brothers fell not out by the way, because Benjamin was with them, and Benjamin reminded them of Joseph. The restoration of this people, without ambassador to plead their cause, without an army to enforce their claim, will remind the world of Christ, how He leads captivity captive, and as the world looks on faith will return to mankind, that "nation shall not lift up sword against nation, neither shall they learn war any more." As soon as the nations do the will of God faith compels the fulfilment of the promise: "My Presence shall go with thee, and I will give thee rest" (Exod. xxxiii. 14).

Recent wars have brought about the cultivation of the physical energies of our youth. In face of present-day teaching that war is necessary to keep an imperial people fit and of the dramatic use of the method set by various governments this is wise, but let it be remembered that the Philistines excelled in drill and equipment and numbers the little army of Israel, as did the Midianites the three hundred men with Gideon. The victory was gained by reason of that strange fear which grips men when they recognise that they are fighting against an unseen power. The Old Testament is a continuous story of the impotence of physical force against spiritual protection. Heathen grasped this truth, when, for example, they attributed the storm which wrecked Æneas on the coast of Carthage to Juno, just as the King of Spain did when he said he had sent his Armada to fight men, not Æolus.

It may be replied that too much importance is attached to higher critics, that it scarcely requires the living voice to rout them, because they have forgotten that Jacob and Joseph were embalmed by Egyptians, and any day a dead man's bones may send them helter-skelter; also that the bulk of the clergy do not hold advanced views. Eleven-twelfths of the followers of Jesus remained staunch, but it was the kiss of Judas that brought the hammer of Titus which pulverised Jerusalem. When Israel lost the Bible there was turmoil within and war without. Each time Israel found the Bible there was peace at home and abroad.

World Missions and Unity.

Notes and Reviews.

International Review of Missions. BEFORE us lies the third number of *The International Review of Missions*. The magazine is unique among mission journals, for its articles are all by experts, and many of them can only be fully appreciated by close students of missionary problems. Instructive as the Review is, its publication calls attention to the existence of the Continuation Committee, and the possible range of its activities. Has it become a bureau for the collection of information and for behind-the-scene influencing of our great Missionary Executives? Its constitution ensures thoughtful study and statesmanlike strategy, and we notice that a Special Committee on Work among Moslems met in Paris and determined to make a careful survey of the advance of Islam in Africa, a subject that needs the closest attention. In missionary work something more is needed than study, and those who were privileged to attend the Edinburgh Conference bore testimony to the power of prayer felt in that assembly. Are there organised Continuation Prayer Meetings for Missionary Workers? Have the members of the Conference forgotten the conflict that manifested itself between platform and audience when the subject of relation with the Church of Rome was discussed? The Continuation Committee will never be the force it ought to be until it grasps the fact that intellectual sympathy and even the reluctant good-will of the head to missions that are supposed to be "irregular" because they are not "Catholic," can never supply that heart-oneness arising from the conviction that all are one in Christ here on earth, and that there is no such thing as a "privileged" ministry among the ministers of the Churches of Christ. The only privilege comes from Divine recognition of faithful work.

Missionary Finance. Mr. Kenneth Maclennan has made a survey of missionary finance during the past ten years, and has pointed out the recurrence of deficits and the monotonous appearance of the words in annual reports, "The financial situation is the least satisfactory feature of the year under review." Income has not grown in accordance with the growth of population and the apparent increase of interest in missions. It must, however, be said that aid to missions has advanced more in proportion than the growth of help to other departments. Mr. Maclennan sees the solution of missionary financial problems in committees thinking out and adopting a policy based on the clear spiritual perception of the situation to-day and what it involves for the Church. The Church at home must have interpreted to it the thought of God about the world. We have God-given opportunities, and we need God-given impulses to enable us to meet them. As long as we at home do not grasp that the work of all the Churches that preach the Gospel is one, and that their essential message is identical, we shall have coldness. Policy is good, vision is good; but personal attachment to Christ and a passionate desire to do His will are the real driving forces behind all successful missionary effort. By raising the spiritual level of the Home Church, by tightening its grasp of revealed Truth, and by cultivating not the brotherhood of the academic committee-room union, but of united prayer and full recognition of all saintly work as covenated work of God, can we alone hope to see a great uprising of missionary enthusiasm.

Bahaism. It is strange that a movement rooted in Mohammedanism should now be invading old Christian countries. Many were inclined to ignore the warnings given against the teaching of Bahaism, for they did not imagine that it would attract Western minds. In the United States men follow it on account of its Eastern origin and philanthropy; Liberal Jews support it in France; and in this country a leading Anglican dignitary vied with the leader of the New Theology in doing honour to its chief representative.

In the East its hold on men increases, and missionaries have to face and fight it as a false creed, knowing that in their native lands some who have been privileged to learn of Christ have accepted the false teaching. Nowadays the inhabitants of Christian countries are ready to listen to any craze so long as it be earnestly advocated. We do not wish to limit the freedom of those who differ from us, but the very fact that the freedom is a source of possible alienation from the Truth of the Gospel lays on us the duty of being more attached to the Faith by which we live. Missionary work is best done at home by the servants of God being faithful to revealed Truth. We commend to our readers a new pamphlet entitled "Bahaism and its Claims" (price one penny), published by the Evangelical Alliance, and obtainable from its office.

The Philippine Islands. Since the Philippine Islands came under the rule of the United States missionary work is permitted among the natives, who for many centuries had been instructed in Roman Catholic doctrines. Their religion, however, is largely a mixture of indigenous Paganism and Romanism. Missionaries find that the soil for the Gospel has to be created, for a form of Christianity without its power presents harder problems than those that are met in many heathen lands. The corruption of the best is the worst, and from all parts of the Roman Catholic world where Latin races have held sway there comes sad stories of the total loss of any idea of the union of religion with morality and the lapse of great masses to aggressive unbelief. Even in the Philippine Islands the Gospel is making headway, the Bible is being circulated, and men and women are turning to Christ. Changed lives are being lived and the images are being destroyed. American agencies are working quietly among the natives. Although superstitions, idolatrous, and immoral, they have in many cases taken up their cross and followed the Saviour. The Evangelical Churches owe a duty to the millions that have been kept in compulsory darkness by the Church of Rome, and unless this duty be discharged Christendom will present the strange sight of evangelising the heathen and neglecting millions whose condition is a reproach to our holy faith.

South African Missions. We are often told that missions among South African natives spoil the converts, who do not abandon old vices and acquire new bad habits. Mr. Maurice S. Evans, C.M.G., who knows South Africa, protests against the action of those who when educated and professing Christian natives turn out badly, forget the individuals, and rail against the system that is held to have produced them. Such folk expect that all converts will possess in every instance marks of the highest sanctity. Mr. Evans is aware of numerous instances in which the natives have become God-fearing men and women, and show by their lives and conduct that Christianity is a reality to them. Such men and women are respected by all who know them, and the success of missionary work must be judged by the Christianity of the true converts and not by the failure of those who lapse. To-day, out of seven million South African natives, one million are Christian, and there are at work among them 1,650 missionaries, representing thirty missionary societies. There is, however, much overlapping, and the forces are weakened by representatives of different agencies in the same district. South Africa is not altogether British, and there are large portions of the Portuguese territory where there is a great need of messengers equipped with a saving knowledge of the Gospel. It is earnestly to be desired that the societies already at work will occupy these neglected fields, and that new organisations will not be started.

A Hero's Death. "And they did not know that they were listening to a man who was called a hero by all who knew of him in China." These words were spoken half aloud as an Englishman home from China left a Wesleyan chapel where Dr. Robert T. Booth had preached. This young Irishman had, with a bravery that won the admiration of everyone during the recent troublous times in Hankow, stood by his mission hospital and tended at the risk of his own life the sick and wounded. He returned home on furlough and spent his holiday in endeavouring to rouse interest in his work. What seemed a slight illness laid hold on him, and to the surprise of all his friends he fell asleep at the age of thirty-nine, when life's usefulness appeared to be

at its highest value. God is reminding us continually that His ways are not our ways, and in turn all the great missionary societies have to report the home calls of promising young men. As Wesley said: "God buries His workman and carries on His work"; and the deaths of Fox and Pennell, Booth and Barnett, are a summons to others to fill the gaps.

Sir H. H. Johnston on Missions. Few men know the heathen world so well as Sir H. H. Johnston. Officially and as a traveller his experience is almost unique, and his entire record testifies to frank outspokenness in the expression of his opinions. He has seen missions and missionaries of all types, and he says their work is "extremely good" and "a right antidote to a wrong form of Imperialism." Some one said: "To spend three millions annually on missions is to waste resources needed at home." Sir H. H. Johnston replies: "I wish from every consideration, even the more material ones of commerce, the acquisition of knowledge, the opening up of unknown countries, and the extension of the best kind of British Empire, that we spent not three millions a year but six, knowing that such a small percentage even of six millions of our annual outgoings would yield us a rich return in every direction, and most of all in the cause of the best and simplest kind of religion, and of that gradual building up of a confederation of men which may some day realise the dream of the millennium."

Indian Christianity. It has been pointed out that the method of classifying the denominations of Indian Christians was different in 1911 and 1901. In 1901 all who called themselves Christians without specifying their Church allegiance were classed among Anglicans. 92,644 were, therefore, added to the Anglican total of 1901. Some of these were Anglicans, others were not, but the fact vitiates any comparison between Anglican growth and that of other Reformed Churches. The Editor of *The East and the West* says: "The small place occupied by Anglican missions in India may be gathered from the fact that only one out of every eight Christians in India is in communion with the Anglican Church, or, if we take Indian Christians alone, only one in eleven." This fact is not without parallel in other branches of the mission-field. Evangelical re-union in "regions beyond" is made easier by the absence of any theories of Apostolical Succession among the great majority of the workers and converts, and the craving for unity will break down all false views of a sacredotal ministry.

A Religious Centre. Palestine is still a religious centre of striking missionary worth. Governed by Moslems, a place of pilgrimage for Christians of every land and Church, and the desired possession of Jews, it brings to its borders men of a greater variety of creeds and races than any other spot on earth. Missionary effort is concentrated in this holy and sacred land, but the number of representatives of the many societies is not in correspondence with the number of separate agencies that labour there. Sentimental reasons urge them to take up work amid surroundings hallowed by memories of the presence of our Lord; but the ground is far from being fully occupied, and we are glad that one of the greatest of Evangelical missionary bodies has determined not to evacuate Palestine, but will continue to regard the Holy Land as a great strategic post for disseminating the Gospel. No Christian can consider the present state of the Holy Land with any other feeling than that of sadness. The places trodden by the Incarnate Son of God ought to be inhabited by those who regard Him as their Saviour. God has His reasons for permitting the present conditions to exist, and possibly He means to call His children to make use of this "highway for the nations" as a great distributing ground for the fuller proclamation of His truth among those who pass through its borders.

Changing China. Amid the chaos of the Far East there is ground for Christian hopefulness. One observer, on noticing that magistrates seldom continue long in power and for long periods there has been no representative of central authority in certain districts, saw in the spectacle of peaceable social and community life a proof of the inherent capacity for self-government possessed by the Chinese. A change from an Empire to a Republic seems to have as little affected the life of the people as great laboratory discoveries in-

fluence the illiterate in European lands. There will be changes in missionary work that cannot fail to influence the future. China is an old ordered land. The very power of self-government and obedience to the social sense of peaceable living will make the growth of a great Chinese Church an event that must be considered probable within the coming years. Native Christianity will assert itself and will organise on lines that command themselves to the Chinese. A Union Church will come into being that will preserve essential Christianity and propagate the Gospel among its own people. It is therefore of the first importance that we in this country should know the position of Christian mission work in China. The Anglican missions which owed allegiance to the Archbishop of Canterbury, the Protestant Episcopal Church of America, and the Canadian Church have formed themselves into the Church of China, which is an autonomous Episcopal body that can determine its own ritual and worship. The Church has 611 missionaries and 101 Chinese clergy. There are attached to it 28,000 baptised Christians and 14,000 communicants.

A Senior Wrangler Missionary Secretary. A hundred years ago Henry Martyn, Senior Wrangler and a devoted missionary to the Moslem world, died an early death in the service of the Cross. The C.M.S. had the honour of enrolling him among its missionaries, and his name will be venerated as long as the Persian Bible is read. Now the C.M.S. has as its permanent secretariat another Senior Wrangler, the Rev. G. T. Manley, who obtained this rare distinction in 1893. Probably he will be the last Senior Wrangler to engage in missionary work, for the honour has been abolished. For two years he worked as missionary among Indian students, and since his return home he has been engaged in missionary work, as he has been a leader in promoting intelligent study of missionary problems. Now he has been nominated to succeed the Rev. F. Baylis as secretary for Africa in Salisbury Square, and his great powers will be consecrated to the building up of African Christianity. Mr. Manley is a member of the Alliance, a man who is the personification of the spirit of Christian Unity and a quiet, unpretentious worker for God. Men of his type can do much in central positions to extend the love of the brethren, and he may be trusted to lose no opportunity of bringing into closer union those who labour together with Christ to bring men to God. Like Henry Martyn, he will have to face the Moslem menace, for in Africa the strength of Mohammedanism grows rapidly, and unfortunately it finds among those who should know better, friends who welcome its advance. We rejoice that the C.M.S. has in its new secretary a man who has faith and courage to overcome the inevitable difficulties caused by the growth of the greatest foe Christianity has to face in Africa.

The great world's heart is aching, aching fiercely in the night,
And God Himself alone can heal it, and God alone give light;
And the men to bear that message, to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty, or fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions, or leave our prayer unsaid,
Till lands which hell has blasted have been quickened from the dead?

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
The blood of God is streaming from His pierced hands and side,
The lips of God are saying, "Tell My brothers I have died."

O Voice of God, we hear Thee speak above the shocks of time,
Thine echoes still around us roll, and the message is sublime;
No power of man shall thwart us, and no stronghold shall dismay,
When God commands obedience and Love has led the way.

—FREDERICK GEORGE SCOTT.

Evangelical Alliance in Holland.

Conference at Zeist.

By Rev. J. M. Willoughby, D.D.

To the student of the history of doctrinal divergencies in the ranks of reformed Christendom, no country is more important—not even Germany, Switzerland, or Britain—than the Netherlands. It is most fitting, therefore, that the centripetal movement, marking an eager desire for unity on the part of all who hold the Head, should have become manifest in Holland, and already the little group of eighty who assembled six years ago at Haarlem to re-form the Dutch Branch have found a multitude of fellow-members increasing every year.

It was the writer's privilege to represent the British Organisation of the Alliance at the recent annual conference of the Dutch Branch, held at Zeist, near Utrecht, in the church of the Moravian Settlement. I had the privilege of the companionship of two English laymen, both experienced in parochial and general spiritual work, especially amongst children and young men. It will interest British Christians to know how eagerly their fellow-workers in Holland look to Great Britain for practical hints as to the great problems of Christian work to-day; these problems are not unlike our own, whether as regards the material—that is, the packed populations of large towns, or as regards the foes of faith—namely, the various tendencies to disregard the authority of God's revelation. One could wish that opportunities of conferring with workers on the Continent, and even further away, were more numerous, and it will be not the least merit of the movement of the British section into more commodious headquarters that such opportunities will be thereby made possible. At any rate, it was striking to note the keenness with which every social gathering at the Zeist Conference was used to confer upon matters of practical importance in advancing the cause of the Gospel.

The Conference was preceded by a dinner, at which the Managing Committee of the branch was assembled in force. It was vexing to be surrounded by conversation in a tongue so near to German, and not remote from our own, and yet to be unable to understand. However, English is well taught in Holland, and there are few who cannot understand us, though a nervousness with which we can sympathise seems to beset the Hollander when called upon to use the English he knows.

The opening meeting was crowded. Two centuries have elapsed since first the Moravian Settlement was established, and the Church is naturally part of the earliest building, but its severe simplicity does not suggest age, and the dazzling white paint would prompt the idea that it had been freshly built for the Conference. The congregation, though gathered from every part of the country, and from many a different communion, adopted the custom of the settlement in segregation of the sexes, though it was evidently not demanded and as the Conference progressed, the rule was not at all strictly followed. Those who have attended services of the Dutch Reformed Churches will remember the heartiness of the singing, and its almost entire reliance upon unison. On this special occasion, however, the mixed choir of the Moravian Church not only led the singing, but also rendered several anthems, some without organ accompaniment, in a way which showed how thorough is that wonderful community in this as in every side of its work.

The main subject of the Conference was the preaching of the Cross and the Resurrection. It is observable from this alone that the Evangelical Alliance in Holland is conversant with the practical needs of the day. We were unhappily prevented from profiting by the various addresses, and it must suffice to say that the solemn topic was discussed at length in three separate sessions on both the two days which followed the opening meeting. The delay caused by interpretation, to say

nothing of the difficulty of expressing continuous thought under such circumstances, rendered it necessary for the delegates from other lands to deal with the question generally, asserting great necessity of unity amongst believers in these days, if the Cross and the Resurrection are to be commended to the masses of the population in East and West.

It has been already hinted that the social opportunities were by far the most valuable for the delegates, at any rate. They were plentiful enough, too, for the Christian visitor to Dutch Christians is met with a warmth of welcome, and a lavishness of hospitality, which enable one to picture the way in which such reception was common in apostolic times. For instance, we had proposed that our rather formidable numbers should be regarded as setting our friends free from supplying hospitality altogether, and we were prepared to quarter ourselves upon a hotel in the neighbourhood. That did not commend itself to our hosts; on the contrary, we were entertained at Zeist, in the Castle erected when the Moravian Settlement was founded, and now inhabited by a branch of the Huguenot family of the Laboucheres. It is impossible to exaggerate the kindliness which made the stay there a cherished memory. The weather was scarcely propitious, and the garden party had to be exchanged for an indoor gathering; but nothing could interfere with the value of the conversations at this and other assemblages. Every day, at lunch and dinner, which took place in the large hall of the Settlement, we came in touch with new friends—one day a lonely worker in the remoter districts of the old Frisians, another day a labourer in the crowded purlieus of Amsterdam, or some other large city. Readers of the *Record* will be glad to know that missionary enterprise in Holland is not confined to the Moravians, and that missionary enthusiasm creates a strong bond of sympathy at once.

To an English Christian the larger issues involved in such a movement as found vent in the Zeist Conference are of paramount importance.

In the first place, it is no small matter that the vague but real aspirations after fellowship with Continental Christians, frequently and variously exhibited of late, are being rendered practical and effective by the ease and scriptural basis of the Evangelical Alliance. The unity for which Christ prayed, and which it is the work of the Holy Spirit to create, is not postponed by unpractical dreams of ecclesiastical uniformity, nor by a spurious unity purchased at the expense of fundamental truth. Holland is not the only country where it would be easy to get Christians to rally, if only a genuine rallying point could be found. Spiritual effectiveness is the real test of the rallying point, and we need not be surprised to find that the Holy Spirit is blessing the Evangelical Alliance with its unswerving fidelity to God's Word.

In the second place, we cannot help observing that the real problems of modern life are not dictated by national differences, however much the language difficulty may seem to make such things important. Germany, Holland, France, and Italy are face to face with the same spiritual tasks as ourselves—namely, to bring the old Gospel home to the citizens of the twentieth century, and to show the democracies of every land that not Christianity, but ecclesiastical excrescences, are out of date. The tendency has been to regard every advance of education, as well as of political and social amelioration, as necessarily involving the abandonment of Christianity as a whole, or at least such a modification of Christian teaching as would imply the supersession of God's Word. If it were possible, which it is not, to isolate England from such tendencies, we ought still to share the fight with our continental brethren. A true sympathy, exhibiting itself in fervent prayer for one another, is urgently needed; and the possibility of such prayer is engendered by such interchange of ideas as the Alliance provides.

In conclusion, one special gain to an Englishman from learning the hearts and minds of Christians in other lands deserves special emphasis—namely, the great value attaching to the spiritual privileges of our land. Our many Churches, offering abundance of opportunity to the individual Christian to become associated with definite Christian work, contrast favourably with the continental system, where the individual is only too often lost in some large Church; our Sunday habit, not entirely disappearing yet, but rarely valued as it should be by those who have been brought up in it, is held to be a priceless boon by those who know the meaning of its opposite. Such privileges constitute a great responsibility, and the call to England is very solemn. Will our Empire sell its privileges for the "mess of pottage" provided by materialism and the craving for pleasure?

The Religious Condition of France.*

By M. le Pasteur Ch. Maris D'Aubigné

(Of the Société Centrale Evangélique).

I WISH to say how gratified I am to be standing on this platform to-day. I cannot forget the intimate link which united my revered father to the Evangelical Alliance. From my very youth the name "Evangelical Alliance" has been a household word in our family, very much as, so I am told by many, the name of my father has been in your own Christian homes.

There are, indeed, many things which I would like to say to you to-day with reference to the Evangelical Alliance and its work on the Continent of Europe. I would like to voice the gratitude of our friends, especially in France, Belgium, and Switzerland—the three countries which I have inhabited and worked in for our God—I should like to voice the gratitude of all our Christians in the French-speaking world towards the Evangelical Alliance, for the work that they have done for so many years, and very especially for uniting us together in the first week in January in intercession before our God. We consider that these gatherings, in the first week in January, are the most valuable in the year, and I am thankful to say that in the last years these prayer meetings have grown in numbers, in efficiency, and in spirituality. I do hope that the efforts of the Council of the Evangelical Alliance, under its spirited leader, will tend to extend more and more that great means of spiritual progress in the hearts of all Christians.

I understand that you desire me to tell you exactly how we stand, as far as we can judge, in France in regard to religion.

I. What is the religious situation of France to-day? Sometimes I think you are better judges than we are, because we are in the thick of the fight while you are onlookers. However, I will just tell you how we are coming to see the situation just now. I wish to discern the signs of the times, and show you how we are looking forward to the future.

Now there is, first of all, one sign which we very clearly see. It is, I may say, *a return of a great many of the better spirits in France to a greater appreciation of, and a greater importance given to, religion and to spiritual things.* Only a short time ago, I may frankly say, we were very anxious about the future of our country. It seemed, indeed, sometimes to us that the cause of religion was well-nigh lost, that the mass of the people, especially among the highly educated, had turned their back away from everything that savoured of the supernatural and even of the spiritual. It was the time when Positivism, Materialism, Agnosticism, Scepticism, and Infidelity held sway, and when lectures were given on such subjects as "The Crimes of God," "Twelve Reasons Against the Existence of God," and when thousands of people came together to applaud the views of the lecturers. It was a time when everywhere we saw Infidel societies, Free Thinking organisations starting up. Men and women banded themselves together in order to have no more to do, not only with the Churches, but with everything that concerned religion. Indeed, it seemed that all craving after a higher nature, all belief in supernatural power, all hope of a future existence seemed extinct; and one of our Cabinet Ministers, in a public speech in the House of Deputies, voiced the mind of a great many by exclaiming: "With a magnificent gesture, we have put out the lights that are in Heaven!"

But it seems to us that for some time there has been a reaction against these tendencies, and careful observers of public thought have been able to note, if not a general return to religion, at least a greater appreciation of the spiritual forces that lie dormant in the soul, and a desire to take advantage of these embers of the inner life and fan them into a flame. Observe at the present time who are the leaders of public thought in France — Boutroux, Bergson, and H. Poincaré. They are not only men who have abandoned the old position of Positivism

* Address given at the 65th Annual Meetings on May 7th.

and of Materialism, but they are men who are openly advocating a return to religion. Great scientists, great philosophers, are standing now with Christians on Christian platforms in order to help on our work of removing from the soul of our people the blight of infidelity. I do not mean to say that these men are Christians, I do not mean to say that they even have come over, all of them, to positive Theism, but I say that in their own sphere, which is the philosophical and the scientific, their influence is immense on the younger generation, and that they are paving the way (perhaps unconsciously) for the Gospel of Jesus Christ and for belief in God and an immortal soul.

And if that is the case in science and philosophy, we see also in the realm of literature a great change coming over our people. We have witnessed lately among the men who are eminent in literary circles a steady approach to religion. Perhaps you remember in the year 1899 the remarkable paper written by Ferdinand Brunetière, the greatest French literary critic of the day. For the greater part of his life he was a complete Agnostic and Materialist. But after having thought out all the problems of life, after having examined his country and the soul of his people, he made his memorable declaration on *la faillite de la science* ("the failure of science)." He did not mean by that the the failure of science in its own domain, but the failure of science to meet the needs of the human soul. He declared, in that memorable paper, which has opened, one can say, a new era in the literary history of France, that "belief is as inherent and essential to the human soul as breath is to the human body."

Some of you, perhaps, have read, now and then, the books of our great novel writer, Paul Bourget. He was for the beginning of his life, for all his youth at least, very strongly under the influence of Renan, and one of his most brilliant disciples. But gradually this man, by examining the society of France in its different aspects, came to the conclusion that there was something at the bottom of our social life which was wanting. And when he gave out, in the year 1890, a new edition of all his works, he wrote for this new edition a preface from which I may just quote these words: "As for me, this long inquiry into the moral diseases of the France of to-day has constrained me to recognise that for the individual, as well as for society, Christianity is at present the absolute condition of health and recovery."

Pierre Loti can hardly be considered as a Christian author. I hope you have not read all his books! Pierre Loti was born in a Protestant and a Christian home, and although he has gone very far away from us, and disgraced his pen by writings utterly unworthy of a man reared under Christian influence, yet there has been always in that man a yearning after something which he did not possess, there has been a feeling after the unknown. In his all but last book, "Jerusalem," a description of the Holy Land, Pierre Loti tells us how one evening, under the shade of the Garden of Gethsemane, he went "to look for Christ." Towering above him were the bulwarks of the old Temple, and around him the olive trees, and in the shade of the old trees, the rocks that witnessed the agony of our Lord. He looked about him and sought for Christ. He did not find Him. You can easily understand why. But a few days later he went up again into the city, and there before the Church of the Holy Sepulchre he saw a number of pilgrims praying. He was overpowered by what he saw of the simple and perhaps superstitious faith of these people, and he ends his description of that scene by these words, in which we are bound to see more than a bit of literature: "Oh, to believe, oh, to pray when the end is near, as these do! For Christ, whatever men may think, and whatever men may do, is the Unique. He is the One that cannot be explained. And at this moment, however strange it may seem coming from me, I would say to my friends who have followed me thus far: Seek ye Him; try, oh, try to find Him, for outside of Him, you see, there is nothing."

Now, friends, as Pierre Loti prayed that day, so we may also pray for Him, and I think I can say that the mind of Pierre Loti, the mind of a man who is seeking but who has not found, is the mind of a great many of our countrymen to-day. They have, as some one has put it, "*des âmes de passage*" (transition souls). Not all have found; many, a great many, are still in the dark, but they are seeking, and I think it cannot be gainsaid that, in that respect, a change has come over our land of France.

I do not mean to say that we have

gained the victory; we are very far from it. I do not say that there is going to be a great movement either towards religion or towards evangelical religion. But I say there is a change in the feeling of our people towards that question. The religious problem has forced itself upon the minds of our people, and as quite recently one of the important organs of public opinion declared, "Never since the days of the Reformation has there been such a curiosity in France for all that concerns religion." So far we can say. Let us not exaggerate, let us always remain in the truth. But that is a sign, and I tell it you in all simplicity, but with a profound emotion and with a great hope.

II. There is another sign which we can allude to at the present time in France, and that is, the existence in the midst of that country, divided as it is, torn asunder as it is by factions, political, religious, philosophical, *the existence in its midst of a little people of real Christians.* There have gone abroad in the last times a great many rumours about our Protestant people of France. You have been told by papers that the French Protestants have "neither the ardour, nor the faith, nor the aggressive spirit which is the best sign of life"; that they "have apparently done nothing to meet the great opportunities recently before them." Well, I do not wish to say that our Protestant people of France are as they should be. Many of our Churches are very indifferent, many of them are very cold, some even have lapsed into complete infidelity. But what I do say is, that almost among them all there is "a remnant." And is it not with the remnant which remained in Babylon that God saved His people? And what I can say is that the number is growing, especially among the young, of those who understand their duty and who grasp the necessity of working ardently for their God.

May I give you just one instance of this? I note that the question of Disestablishment is very much discussed with you just now. I do not wish to say anything in favour of Disestablishment or against Disestablishment; I have my own opinion on that question. But what I can say is this: When we had Disestablishment seven years ago, in 1905, we were very anxious as to the future. We wondered whether it would be possible to keep up our 800 congregations as we had kept them up till then. Some people even thought that we should have to give up, for lack of support, at least 200 of our charges. Now we were not only *disestablished*, but we were *disendowed*. We did not get 8s. 6d. in the £. (Laughter.) In fact, we did not get anything at all in the £. We lost the whole of our church endowment, and £80,000 a year was a considerable sum to lose for a Church like ours. But I am thankful to say that our people have risen to the occasion, and at this time they are giving not only the £80,000 which they received every year from the Government previous to Disestablishment, but they are giving £40,000 more, that is £120,000 altogether, for the support of their own ministers. And I am not speaking here of the Foreign Missions for which we give £40,000 a year, or of the Home Missions for which we give more than £20,000, nor of all our benevolent work, which costs us several millions of francs every year. So that if, as I said before, our Churches are not what they should be—and I quite understand that some of you are unfavourably impressed when you come over—yet you must believe that something is being done amongst us, and that our Protestant people of France are absolutely decided to keep the preaching of God's Word living in our land.

III. There is a third sign which I want to place before you. Just six weeks ago the great leader of our Foreign Missions, Dr. Alf. Boegner, had gone to the historic city of La Rochelle in order to bring there his message in favour of the evangelisation of heathendom. After having preached a powerful sermon, he was giving out the hymn when he fell down in the pulpit and died. That death has made a profound impression on all our people. On the occasion of his death we had in Paris a visit from that other great leader, that world leader of Foreign Missions, Dr. John Mott. Having recognised what Dr. Boegner had been to him as a help, as an inspiration—for he was one of the greatest spiritual forces I have been privileged to meet—Dr. Mott went on to say: "I wish to impress upon you French people your responsibility at the present time. All my travels have brought me to this conclusion: There are in the world three fields practically unoccupied by missionary enterprise. One is Afghanistan and Turkestan; the

second is that immense territory between India and China—Tonkin, Annam, Laos, Cambodge; and the third is the Sudan. By the providence of God—and we must believe that God is working in political questions just as in religious—two of these great fields of the world are under the French flag." Then again: "France has at the present time a wonderful influence in a great part of the world; it has a unique influence in the Levant, in Syria, even in Egypt, in the Balkan States, in the immense Russian Empire, and in all the Republics of South America. So that in these countries, and, indeed, in a great many others, of which one would not think, in order that an idea may penetrate into them it must be, so to speak, couched in the French language and clothed by the French intellect. . . . ." Do you not grasp what an enormous responsibility this fact places upon our shoulders? for, mark you, the influence of France can be for good or it can be for bad; it can send to those countries our books of immoral and infidel literature, and it can bring also to those people the Gospel of Christ such as it is understood by the French mind. In this way we are seeing at the present time before us an immense field opening up, not only in our own country of France, but in all the world; and I may say that we are being impressed by a feeling that God has entrusted us with the immense work of penetrating those countries with His own Gospel, with the message which He has brought to ourselves. What can we do? What are we—a little band of French Christians, a small minority in our own land—to do such work? We feel utterly incapable of doing it. But "when we are weak, then we are strong"—strong by the grace of God; and the task which He has imposed upon us we shall endeavour to accomplish, looking to Him for the strength which we need.

There is, we believe, in the present time a magnificent opportunity for our Protestant people to step in and give to the French nation what it wants—a pure, vital, and spiritual religion, a religion which will elevate it, sanctify its life, and make of it a power for the good of the world, a potent factor for the establishment of Christ's kingdom upon earth.

In Siberian Prisons.

Letter from Mr. Adam Podin.

Revul, Russia, May 2nd, 1912.

To the General Secretary of the
Evangelical Alliance.

Dear Mr. Gooch,—I am so glad to let you and all the dear Christian friends know that I have felt myself much better, and have been able to do my work again. A week ago I could visit a prison with several hundred inmates, criminals of the worst kind, where again I experienced that the Word of God is the power of God unto salvation to every one that believeth, quick and powerful and sharper than any two-edged sword. I started my work in the women's prison, where sixty-four women from various classes for various crimes were kept, some even for heavy trials. They were collected as much as it was possible in one place and grouped as good as it could be done. There were girls with red cheeks, mothers of middle age, and old persons standing on the brink of the grave. They were from many different classes of society.

The Lord gave me much grace to testify to them of the wonderful Saviour who has come not only to save, but to seek lost souls. I pointed out to them the love of God who gave Jesus to die for a lost, wicked, sinful world; He who loved continually to look into the face of His Father was forsaken by Him so that He had to cry out, "My God, My God, why hast Thou forsaken Me." "Now after having finished the work of salvation He is seeking for lost sinners to embrace them in His love, to save, purge, and restore their lost righteousness, purity, and cleanliness. While none of you thought this morning to seek God and the Saviour Jesus, He in His love gave me orders to come with the full Gospel to you to seek the lost ones." This was a very blessed meeting, and I believe several met with God.

Afterwards I was taken to a room down below, very different from the other prison rooms. There were five women kept here, as their crime was so much worse and

differed from the rest. I asked them first to look round the place where they were kept, then to think for a moment what was the cause that had brought them to this position—you that once were quite different in character and position. Then, how do you feel now after having gone through such changes? These poor things, after casting their eyes round the place, remembering their crimes, and feeling sin like a heavy burden on their conscience, commenced to cry bitterly. Then I told them of the power of the glorious Gospel, the love of our Saviour for such poor, lost, degraded women too, and the blood of Jesus Christ which can cleanse us from all sin. I had to stop several times between, as they cried so bitterly, until I could again speak to them. I believe there was joy in heaven over sinners that repented.

In the men's prison I had several meetings, as they could not put many together, some of them being desperate criminals. So I went from cell to cell having smaller meetings. In one cell I met a murderer, who, having killed another man, now being caught and imprisoned, he feigned being deaf, dumb, and insane, trying through this to hide his sin or slacken the punishment. I put my arm round his neck, saying, "Dear man, do you know that God loves you? He has given me orders to come to you and tell you this. I have heard of your crime. I know how you feel, and the worst thing is you try to hide your sin by feigning to be deaf, dumb, and insane. This is not a new thing that you do, it is a very old kind of fraud. I have a book in my hand which tells me of a man who was just like you in crime and fraud. Nearly 3,000 years ago a man did just like you are doing now."

Then I read the 32nd Psalm and explained the case: how David, after having committed sin, kept silence, tried to hide, but he could not, because his bones waxed old through his roaring all the day long; because day and night a heavy hand was upon him. Then I said, "This hand is too heavy, and I am sure you cannot go any further; but you will do like that man did, acknowledge your sin unto God and do not hide your iniquity." I had not spoken long before the face of this man grew red, his jaws commenced to tremble, his eyes ran over, and it was one of the surest proofs that the dumb, deaf, and insane man could hear, perceive, and understand. Then I told more of the love of God, pointing him to Christ, Who died to save men from everlasting perdition. He did not speak, but I am sure he will do it soon, as he could not withstand the power of God. I gave him a New Testament, which he received gladly. The Governor was quite surprised seeing such a marvellous thing.

At last I ran short with my books, and, as my strength had given nearly way, I told the chief I would come another time and visit that room with their eight inmates. He said, "Books or no books, please speak to them now, as God knows where they might be sent away before you come again." So I entered the last cell, and found that they were more than ready for the glorious Gospel. They cried like babies, and especially two young men at the close of the meeting gave me word that they would trust Jesus for their souls' salvation, and live for Him who died for them. When these lines reach you I shall be again in some prison doing the same thing with all my might.

Will you kindly give my best love to all the dear Christian friends at the annual meetings? My prayer is the Lord bless that gathering, each individual. . . . . At the same time I pray that all the financial needs might be supplied concerning the New Headquarters. Will you accept from me £2 10s. as a small stone towards the place which will be blessed and owned by God? Please thank the Council for their help towards me and my work in this dark country among the prisons.

Mr. Schneider is here and has been staying with me over a month, and I have learned to know him well. He is a man of good capacity and talents, and these gifts will develop as he will take more active work for God. I arranged two Alliance Conventions in Reval. Brother Kargel and Mr. Lusenberg, from Petersburg, and some dear servants of God from south of Russia came over and helped us. They were days of refreshing to hundreds. Mr. Schneider got his things two days ago, as they came by boat. Poor man, he had very much expense, but he trusts God for everything.

Now, the dear Lord bless you and the Council: this is my prayer.

Yours very thankful in the Lord,

(Signed) A. PODIN.

Books worth Reading.

THE WHITE SLAVE MARKET. By Mrs. ARCHIBALD MACKIRDY and W. N. WILLIS. (London: Stanley Paul. 5s. net.)

No Christian can remain unmoved by the terrible exposures that have lately been published of the traffic in maidens that is a reproach to our civilisation and a disgrace to our Christianity. The nefarious trade exists, its victims perish, and the monsters who grow rich on the trade too often escape the meshes of the law. All the Churches have spoken plainly on the subject, which unfortunately cannot be fully treated in our newspapers. A Bill before Parliament dealing with the subject has behind it the great weight of a practically unanimous public opinion, and we hear that on side issues there is grave danger of its not reaching the Statute Book. Our hearts are wrung by the tales of innocence massacred at the shrine of lust, and we agree with the Archbishop of Canterbury that doctrinaire views on the liberty of the subject must yield to the imperative necessity of the duty of safeguarding the innocent from the procurers and procuresses of the gate of Hell. Far better have two or three men mistakenly arrested than precious souls lost through their virtue being robbed by the ghouls that prey upon young womanhood.

Having said so much on the general question, we turn to the terrible exposure which this volume presents, and although we sympathise with the fiery indignation of its writer in the presence of evils that almost drive the tender-hearted to despair, we regret the sensational realism of many of its pages. It is possible that the end could have been secured without the lurid details of shame that disfigure its chapters. They add nothing to the strength of the indictment. The evil is international, the death toll is incalculable, and the cries of the victims ring in our ears. Had the restraint observed in the concluding chapters characterised the whole book we believe that its usefulness might have been greatly increased. We heartily agree with the late Sir Percy Bunting when he said that the "appalling dimensions of the pest in Great Britain is largely due to the *ignorance* of the great mass of the people as to its methods and its ramifications, which spread through all classes of society." That ignorance is now disappearing. We have learned from the daily press and from the frank statements of the leaders of religion what is going on. The iniquity must end, and those who trade in the ruin of innocent young women must be made suffer, for the protection of virtue and for the safety of the homes of the poor.

ROMANS XII.-XVI. By the Rev. W. H. GRIFFITH-THOMAS, D.D. (London: Religious Tract Society. 2s.)

This is the third and concluding volume of the devotional commentary on the Epistle to the Romans which we warmly recommended to our readers in the last issue of EVANGELICAL CHRISTENDOM. Professor Griffith-Thomas places the whole Church under an obligation to him for his faithful and sympathetic treatise of the Epistle of which Luther said: "All wherein true Christianity consisteth . . . is to be found here."

AN INDIAN PRIESTESS: THE LIFE OF CHUNDRA LELA. By ADA LEE. (London: Morgan & Scott. 1s. 6d. net.)

Lord Kinnaird contributes the introduction to this little book, which contains a remarkable life story of the deepest interest and full of encouragement for all workers in the Indian and other mission fields. Excellent illustrations accompany the text.

FOUR NOTABLE MEN. By Rev. J. GOSSET-TANNER, M.A. (London: C. J. Thynne. 1s. 6d. net.)

This volume is warmly commended. It comes from the pen of one who is well qualified to lecture on the life and times of Oliver Cromwell, Erasmus, Alexander the Great, and Cardinal Newman. The lectures are intended to deal with special circumstances in the lives of these four notable men and which have called forth their preparation. The first lecture discusses the questions whether Oliver Cromwell was a sincere and religious man, and whether he was possessed of a persecuting spirit. The lecture on Erasmus leads up to the Reformation, and illustrates the influence of Erasmus upon this great crisis in the world's history. The lecture on Alexander the Great is largely historical, but of deep interest and instruction. The last lecture, on Cardinal Newman, raises the enquiry, "Was he a safe guide?" which Mr. Gosset-Tanner answers in the negative. The author states that the lectures are the result of much study and research, and they fully bear out the statement. Although at present resident outside England, we do not forget that Mr. Gosset-Tanner remains a member of the General Council of the Evangelical Alliance, to which organisation he has in past years contributed helpful co-operation, and for which, as for his excellent volume, we warmly thank him.

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DEUT. xv. 11.

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"As your Society has been of such great help to those who are endeavouring to aid the poor Armenians, I thought that you might be able to interest some of the generous people of England into the work of supporting three or four of these poor blind people of Turkey in the school. The cost of support for a student is £7 per year, which includes board, lodgings, clothing, books, schooling, and all other expenses.

"Can you endeavour to find supporters for four of these students, if possible, and if not for four, then for two? We will be glad to send photographs of the students to whoever undertakes their support. If you can do this for us, you will be continuing the work of Him Who opened the eyes of the blind when He walked the earth, and Who said, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'"

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